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minor details of the analysis, where not all are yet agreed, he generally sides with Dillmann, in the analysis given in Knobel's Commentary on the Hexateuch. Delitzsch, too, regards the Priest-Codex as the latest and no longer as the earliest document in the Pentateuch, but differs widely from the radical school in claiming for it a pre-exilic origin. In general he looks with horror upon the naturalistic reconstruction schemes of the Wellhausen-Kuenen school. He tersely says that he does not believe in "the religion of the era of Darwin;" i. e., he is not willing to analyze God out of his word and out of the history of Israel and substitute the idea of natural development. It would be a serious misconception of Delitzsch's position to think that he does not accept as historical the contents of the Pentateuch because he places at a later date their literary composition. While he makes concessions in this regard that conservative scholars, particularly in America, are not willing to make, he yet regards as divinely conducted and inspired the history and the records of these books. Nothing is more fixed in his mind than that the book whose thoughts he is unfolding is the word of God. He may have peculiar ideas as to the manner in which these thoughts received the literary shape in which they are now found, but for him this does not affect the revealed character of the thoughts.

Concerning the details of the comments probably little needs to be said. Delitzsch's methods in this regard are well known. With the ardor of youth the aged nestor has collected from the rich storehouses of special research whatever is of any aid in interpreting the words of the book of Genesis. With the experienced scholarship of one who has taught for years, he has sifted the material carefully and retained only that which is of positive value. Whatever historical, philological, archæological, and other investigation, especially Assyriology, has offered has been carefully weighed, although in Assyriology he is willing to accept as reliable what many others regard as at best problematic. A specially valuable feature of the work is that its materials are collected chiefly from primary sources of information and not from secondary, thus opening a field of study to which even Dillmann is an insufficient introduction; and, further, that this material is offered in such a shape as to urge on the student to further study. Of course the commentary in this way contains much that, strictly speaking, might have been excluded as having but little direct bearing on the interpretation proper of the text, but the student can well afford to take this superabundance of good things.

In short, the new commentary is the fruit of long and ripe scholarship. It is the fruit of a life's work. Its merits entitle it to the warmest welcome, and its careful study cannot but be exceedingly profitable.

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A TARGUM CHRESTOMATHY.*

The critical study of the Bible, and especially of the Massoretic text, has of late brought the old versions into great prominence. It has been found that only by means of a careful and critical use of these versions, as Cornill has

* CHRESTOMATHIA TARGUMICA quam collatis libris manu scriptis antiquissimis Tiberiensibus editionibusque impressis celeberrimis ad codices vocalibus Babylonieis instructos edidit adnotatione critica et glossario instruxit Adalbertus Merx. Porta Linguarum Orientalium, Pars VIII. Berlin, H. Reuther, 1888.

done for Ezekiel, can we control the Hebrew text which has come down to us. One of the most important of these, representing as it does one stage in the history of the biblical text, is the Targûm. Many difficulties, however, have stood in the way of a proper use of this ancient witness. Chief among these has been the unscientific state of these texts in our common editions. Teachers who have attempted to make their study a part of a college or seminary course, know the many difficulties which impede their way. The oldest editions, based, it is true, upon some MS. authority, though not always the best, have become as scarce as the MSS. themselves. The same holds good of the Polyglotts, which, in addition, are too unwieldy for general use. Until recently we have had to rely upon the texts printed in many of the Hebrew Bibles, which are either carelessly edited, or corrected according to some peculiar system.*

The German Oriental Society, at its meeting at Breslau, in the year 1857, resolved itself to undertake the publication of good Targûm texts based upon MSS. But nothing definite came of this decision.† Within the last few years, however, a beginning has been made by individual scholars to meet this difficulty. Lagarde has given us a faithful copy of the consonant text of the celebrated Reuchlin codex of the year 1105, and has made the Bomberg text of the Hagio-grapha accessible to students. Berliner has made us acquainted with the Mâssôrâh to the Targûm Onkelos, and has given us a handy edition of the very rare Sabbioneta text of the Pentateuch. But this has reference only to the consonant text, which turns out to be more fixed than has generally been supposed. The greatest divergence in the MSS. and editions, however, lies in the vocalization. Here disorder and uncertainty reign supreme. Dr. Berliner, an authority on the subject, says ("Massorah," p. 124), "I am now quite certain that there is hardly a single line in the texts of our editions which is free from mistakes." A grammar of the Jewish Aramaic is as yet an impossibility; our Targûm lexicon is full of false forms. A scientific study of the Targûmîm can be made only upon the basis of a comparison of the best and oldest MSS. If we had only Tiberian MSS. at our disposal, it would be impossible to arrive at any certainty whatever. But the discovery of old Targûm MSS., punctuated according to the Babylonian system, has made such an attempt possible. These Babylonian texts do not differ so much among themselves. They are vocalized according to a uniform system. They represent the pronunciation as it was fixed by a school; the Tiberian, on the other hand, that of the common people. It will be seen from this that the Babylonian texts must form the basis of any future edition of the Targûmîm. This does not mean that the Babylonian is *a priori* to be given the prominence over the Tiberian. They are two distinct systems of punctuation; but it is only by means of the Babylonian that we can properly determine the Tiberian system.

But a good deal of preliminary work has to be done before we can think of re-editing any of the Targûmîm. The different MSS. (of which there are quite a number) must be examined, collated, and arranged in classes. The best must be selected, and the necessary variants noted.

* Mercier, in his "Decalogus Praeceptorum Divinorum, etc.," says expressly, "Item Targhum Onkeli in Decalogum recens punctis juxta analogiam grammaticam notatum per eundem." Buxtorf, in his edition of 1618, '19, says that he has edited the chaldaic text "ad antiquam veram et perpetuam priscæ linguae Chaldaicæ analogiam libris Esrae et Danielis pulcherrime prae-monstratam."

† See the history of different attempts in Berliner, "Targum Onkelos," II., p. 193 seq.; Lagarde, "Göttingische Gelehrte Anzeigen," 1887, No. 22, p. 861, seq. (Mittheil., II, p. 103).

The general plan of such a work has been sketched in the excellent little work of Professor Merx, of Heidelberg, "Bemerkungen über die Vocalisation der Targume" (Proceedings of Berlin Oriental Congress, Berlin, 1882, I., 142). With this end in view the same scholar has compiled the work before us, which forms part of the *Porta Linguarum Orientalium*. This little book deserves a hearty welcome from all interested in these studies. The Babylonian texts are here taken as the basis; the Tiberian variants from MSS. and old prints are given in notes at the bottom of the page. Professor Merx has confined himself, in these notes, to the most necessary references, though he has occasionally given us a grammatical or lexicographical excursus. The Babylonian superior punctuation is almost exclusively used, thus giving students a chance of becoming acquainted with this system. The book will have a double use. For the first time scholars will have the MS. evidence systematically presented; they will be able to determine the comparative worth of the two systems of vocalization. But the chrestomathy will also be of use to teachers who can safely put these texts into the hands of students. A small lexicon will make it possible for a beginner to find his way with very little help. It is safe to suppose that this new chrestomathy will give a fresh impetus to the study of these ancient texts which are so interesting to philologists as well as to students of the Biblical Word.

It is impossible in this brief notice to go into any detail. The lexicon is a very welcome addition, though a more extended use might have been made of some of the dialects—the Palmyrene for instance. As Professor Merx has occasionally gone out of his way to cite Ethiopic and Arabic, the Assyrian might have been brought in in several places to advantage. The science of Assyrian philology has surely advanced far enough to make its claims to recognition heard even by compilers of rabbinical grammars and lexicons.

It may be well to mention here that the library of Temple Emanu-El, in New York, possesses a MS. Maḥzôr, of the thirteenth century, which contains a number of the Haphtârôth in the Aramaic translation. The text is not that of our usual editions, but similar to the one found by Lagarde in an Ehrfurt Maḥzôr.* Upon some other occasion I hope to speak more fully about this Maḥzôr.

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* *Symmicta* I., 139. Cf. Cornill, *Das Buch des Propheten Ezechiel*, p. 120.